



Alpha Is Omega; One God

1 Now, last Wednesday we were definitely attempting to inculcate the principle of Alpha and Omega in order to understand more of the beginning. It's like I mentioned some time ago that when you have a question--and especially in school--and you don't know how to figure it out, but you do know how to work from the answer back to the problem; then you work from the answer back to the problem, and then you work from the problem back to the answer. And it works.

Now, that's the principle of Alpha and Omega, and Heb13:8, that, "Whatever God was in the beginning, He's at the end." And if the beginning is very, very, sketchy, it's too veiled in mystery because it's too far back, then you should have by the grace of Almighty God somebody who is able to present Omega, then you would actually know what Alpha was. And this is where we are in this hour--though people do not want to recognize a vindicated prophet--we have the perfect revelation of the Word for this hour. And whether we can assimilate it, as we would like to, is another question. But that might not be so necessary as long as we know where we stand according to the Scripture.

2 Now we know that Bro. Branham was thoroughly a vindicated prophet. So now, he's way down here in this area here, [Bro. Vayle begins to draw on the board R.D.P.] which has to do with Ephesians 1, beginning about verse 17, Paul praying; the spirit of wisdom, knowledge and the revelation of Him would come into the church. That they might know the things that at the end time would consummate in a Resurrection and a Rapture, and of course all events from that time on right up to the great White Throne, past it, into the New Jerusalem. So here we have Eph 1:17-18, right in that area, well it's actually to twenty-three, and of course this is the first step of the Rapture which is the Descent. The Descent, which is the Presence. Okay, we got that much then.

Now, from that time on we'll read over here in 1 Corinthians 15, and I think by now you can actually know where I'm going to go each time. A brother was sitting in a church one day and he said, "I knew ahead of time Bro. Vayle what you were going to say, and what Scripture." And I thought the man, he really overstated himself because you've sat under my ministry for all these years and you don't know where I'm going all the time, and he overstated himself. So I don't feel too bad if you don't know where I'm going exactly but you do know I'm going to 1 Corinthians 15.

3 And that tells you here, concerning the Resurrection, because the whole chapter deals on the Resurrection of those who come back into immortality having gone to dust and ashes, as Bro. Branham said, and to gases, and those that are standing here to be changed by access to the tree of Life and be granted immortality because the time has run out. God has a schedule. All right, now, verse 20.

(20) But now is Christ risen from the dead, and become the first-fruits of them that slept.

Now when He does that, this is a begotten. This is the first begotten from the dead and it's one of the begottens of God. Remember, God begat in the beginning, remember that. The very beginning, that's the very beginning, God begat. In order to Himself become into the form of the Son, to bring in the principle of Sonship. Then He was begotten in the form of a Son through the creation of the sperm and the egg. That's a begetting, and that's...He's the Only-begotten Son because nobody else had beginnings like this. Then He was begotten from the dead. At least we have three

because God does everything in three. We've got the three begettings.

4 Okay, here is a begetting here, right here--the first-fruit. And remember we come in all the same way. Bro. Branham said we do. We come all the same way, the same are ours is His. Now that's what he said, right? So we've got to believe it, and we do believe it because we see it here.

(21) For since by man came death, by man came also the resurrection of the dead.

(22) For as in Adam all die, even so in Christ shall all be made alive.

Now that's absolutely the truth. Everyone that died in Adam is made alive because of Christ, and it tells you why. It tells you;

(47) The first man is the earth earthy: the second man is the Lord from Heaven.

(45) The first man (Adam.) was made a living soul; (Became a living soul;) the last Adam became a quickening spirit.

5 Notice the progression, becoming, and when you become it signifies that you already were and you're in a metamorphosis. Right? You already were. Now you see most everybody does not understand, you already were. See? You already were a son by virtue of the fact of, you were. You don't have to question the thing because this is a fact. Okay, then it says here.

(46) Howbeit that which is not first which is spiritual, but that which is natural; after that which is spiritual.

And it tells you right there, it says, "You never had a spirit body to begin with, you had a natural body." Jesus had a spirit body being the man from Heaven, we did not. First of all we had natural, then you go to the spirit, then you bring the spirit-body back, pick up your local-body, which was in dust and ashes, and if you and I are here it meets us in the air, and we go on with the glorified body. Just like Jesus. Now show me a difference. See Bro. Branham said it, now you see how the Scripture is Scripture all...Scripture is perfect, prophet of God is perfect. No problem. Okay, we're reading back then, it says here in the 23rd verse.

(23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his presence.

6 Now you can use that word 'Presence' in the Descent like we have here, or you can use it actually at the very Presence of God when you're in the Presence of Jesus Christ when He becomes incarnated by the Spirit of God that's in the midst of us, because the word is progressive. Everything in God is progressive. And look it, if it didn't start way back up here, it couldn't be down here. [Bro. Vayle points to the board out of view] And if you see it down here, it's got to be up there. Right? Okay, we understand that.

(24) Then the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

(25) For he must reign, till he hath put all enemies under his feet.

(26) The last enemy that shall be destroyed is death.

(27) For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, (There is an exception to the rule of everything going under His feet.) which did put all things under him.

7 In other words, God is doing this, putting all things under the feet, literally of Jesus, and God Himself never comes under the feet of Jesus. Headship of Christ is God: and headship of us is Christ. Headship of woman is man, and from there on there isn't any. You go back to total obedience, to the original headship. We ever get this lined up we'll have a tremendous, tremendous, church before the Bride gets away from here I believe we're going to find every man and woman in his and her place. And you won't find women out of place and you won't find men out of their place at present it's pretty icky. I mean that's about the best I can say to be nice up here without you know, my usual abrupt manner of describing things which many times are not very nice. And then it says here;

(28) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all and in all.

Now notice what it says here, verse 24.

(24) Then cometh the end, when he shall have delivered up the kingdom to God, even the Father;

8 Now notice what it says. If he's delivering the kingdom up to God even the Father it is the Son doing it, and it says over here, the Son is subject. But notice in verse twenty-eight it does not call Him Father. It goes back to the essential and intrinsic where God was everything to be that was within Him, then He begin manifesting it, and doing something about it. See? But, now you go back to the place where it's all been done.

So here, let's begin to work our little, our nice little picture down here. [8nj] All right, down here we have the New Jerusalem which is the Bride's city. Okay, these are all made up of the Elect, [8e] the very Elect, [8ve] which are the Bride, the sons of almighty God, all in through here. Now there's millions of them without a doubt. Okay, on the throne here [5l] is the Lamb. No you'll notice I'm going to make Him solid green because this is the Son of God, as no body else ever was a son of God, or will be a son of God.

Now at this particular time the Pillar of Fire.[1pf] That is verse twenty-eight. Now that let's you know that we are now back to, well, got a little bit more out here. This is the wall out here,[W] the wall here and all outside of here are all these [8oc] other children of God. Now they're the same because there's foolish virgin and wise virgin are all the same, it's just that they..one was in the election in one area [8ve] and one was in the election in the other area [8e] and they all had a natural election. So, we have our picture here.

9 Now the question comes up, how many gods do you see? Well if you're colour blind, or there's something wrong with you, you may see more than one; but I can only see one. I don't see two gods. I don't see the foolish Trinity of God the Father, God the Son, God the Holy Ghost because there ain't no such thing. There is one God who is eternal Spirit, who never had a beginning and never has an end, and can only be known by revelation in the manner in which He wants to reveal Himself. Now evidently at this particular time, God has done all He wants to do with the children and all that was within Him.

So, you're looking at a picture here of God completed in threes. Here, [1pf] up here is God, Holy Spirit. Down here [5l] now, is God, the life of God in the Son containing all the attributes of God, that part of God which God wanted to manifest of which the Scripture said, "The only begotten Son," at this point, is in the bosom of His Father. You can do what you want with it. It's an absolute statement. And where did He come from? He came from the bosom of Him? You say, "What's a bosom?" It's up here [1pf] but it's also means a stream, or a river.

10 So therefore in this great river, [1pf] this great fountain of God, there poured forth not God the Son, but the Son of God. And here's where the Trinitarians lose all there hold and understanding and they can't understand us, and they say, "Poor Bro. Branham, the trouble was he wasn't taught by a proper theologian." Who? The Pope? Or the Assemblies of God? Or some mealy mouthed Baptist that'll end up in adultery as most of them seem to do? Spiritual, a lot of them physical? No, no not the Assemblies of God. Let's face it, I was around them too many years. And not the Baptist, I've hung around them too. Not the Presbyterians, I was born into them. No, there is no theology whatsoever to back them up. They are guessing.

Here [1pf] is what we have at the end time by vindicated proof. You say, "Well, I don't believe the prophet was vindicated."

Fine and dandy, be my guest. Suppose that he was--you're lost. I'd hate to lose any of you but you're gone, because this [Bro. Vayle points to the picture of the Pillar of Fire over Bro. Branham] is a very serious thing if that is a vindication. If THUS SAITH THE LORD is a serious vindication, then everybody is gone that doesn't receive it.

You say, "What if they didn't know about it?"

11 God always makes sure His Elect always knows. Abraham knew, Isaac knew, Jacob knew, everyone of the children of God always know. It just shows you where you are. And the Bible said, "Make your calling and election sure."

This thing was not done in a corner. I stood there and Bro. Branham said, "Bring me twenty-four of your worst cases, I guarantee healing for all." And the Pentecostals turned it down flat as fritter. They wanted everybody to have a chance. Let me tell you this, in this world things do not operate by chance, they operate by God. And I'm not here to harangue them, I'm just here to give you a story.

All right, now, this is the end time. We see here [8nj] then God manifested with His Sons and with His entire Kingdom. Now the point is this, where did this [5l] come from? It came from here.[1pf] Where did these [8ve] come from? They came in here. [1pf] Where did these [8oc] come from? They came in from there, [1pf] because that's where sons come from.

The word 'born' means to issue forth from. To 'beget' means to cause to conceive. And God caused to conceive this One, [5l] when? Well let's find out. It's very simple. When He was way back here [1bh] all by Himself, when there wasn't anybody there, at no time.

12 Now let's understand this, that the sum of the parts are never greater than the whole. Now Jesus Christ could not be the whole, because He is a part, because a son is a part of life. And Jesus said when He was on earth speaking, not as the human being, but as in the very original, as the first begotten of God and the only One, He said, "Restore to me the glory that I had with You in

the beginning," and He also said, "Glorify Me with thine Ownself."

Now before there was a speck of stardust this was all up here alone. [1bh] And whether you want to believe it or not, it still is the absolute truth that in here [1wv] was the wise, and in there [1fv] was the foolish all in there, and in there, absolutely in God's own understanding, and God's own perfect desire; He had in the bosom, [1b] no doubt about it. No doubt why? Because that's the way it is right here. [8nj]

Now the minute you try to change this you are going to change God and His ways and the Bible said, "There's no way you can do it." Now where do you get three gods? If you want to go to the form God, then you get thee God, you get a demi-god, and you get lesser gods. Now I do not prefer that. I prefer to know there is a family generically known as Holy Spirit children, and they are known as sons of God. And it is not God the son and God the sons although you could use that term if you knew what you were saying. But I would prefer not to.

13 Now, this Son [2] said, "Glorify thou Me with thine Ownself." And everything was there, everybody was there [1wv - 1fv] before there was a speck of stardust. Now the question arises; if God is going to give distinction and form to His own, how is He going to do it? Because there's not a speck of stardust. He will intrinsically have to take what is here, [1b] and allow what is in there, [1b] to metamorphous or become what lies within it. Is that too hard to understand? I don't see any problem with it.

I'll show you. I take and I plant a little, a little black seed. [Sd] A little black seed, oh what a pretty little black seed. I cover it with earth, like so, you can't see it. I have the rain and the sun hit it and pretty soon I see a shoot come up here [Sh]like that. I'm not an artist, but so, what's the difference? And I see some leaves [L] begin to form, and I see leaves begin to form around here, and the shoot comes up here. Then pretty soon I see a bud begin to form. And I'm not going to draw the bud, I'm just going to draw the little calyx there.[C] And of course being a very poor artist, and that doesn't bother me any, I'll draw a little bit of a flower up here, kind of a little rosebud. [Rb] And of course I'm not an artist, but inside of that little rosebud, and I don't have a yellow crayon here, but if I had a white crayon, or something, I would then show you, and I can't draw this right because I don't have the colors, I would show you I've got little stamens in here, [Sp] on the pistol.

14 Now the point is, where are all those colors coming from? They are not coming from the soul, because I can take a seed and plant and an oak seed and it won't come up a little green sprig, it'll come up like a brown, the bowl of the tree. It'll have all it's myriad of colors. And when it's time for frost, the sugar maple will turn many colors. If you want to see a pretty sight I'll just tell you how a pretty sight is. Fly over Boston this fall in nice weather and you will see as though somebody planted the whole of Boston. One pure block is yellow, and another pure block is gold, another pure block is light green, another pure block is red, and so on. You say, "Who laid it out." The city's fathers didn't. Now how come? How come? What did it? The life did it [Points to the seed] and the life formed itself in the plan of God from what was in the seed, and don't tell me this [2] can't do the same thing. Now Bro. Branham...Jesus Christ categorically said, "I was with you in the beginning." [Points from 1b to 2] And Bro. Branham said, "When you make man...let us make man in our image." "Who was He talking to? He was talking to the Son."

Now, this Son [2] had this body that this [1b] life produced. Right? You're sure now? Now look it, turn the air conditioning up to, make it 35 if they're going to go to sleep on me. You should have wakened up. Now I'm not fooling. I'll not be with you forever. I don't intend to be. Nor do I fool in this subject because this is the subject that's dearest in my heart, I've looked at, and looked at, and looked at, one day I will know if I've got to go on the other side to know.

15 Now listen, it had it within it. Don't tell me then that these [1a] did not have within it. And Bro. Branham said, You bypassed it.[4bp] Theophany, right? But, you came right down here to this area here, [Draws arrow from 1a to 6] and you took upon yourself a body which could be tempted, and could fall into sin. Then he said, But God had a little method. He would send the Holy Spirit down, I can't put that in red, I'll put that in green, get the right colour, He'd send the Holy Spirit down, in here, to give you immortality and bring the body into subjection, because in this form here, [4bp] that's intrinsically God.

Now I know that people don't want to relate human kind to that, [4bp] because human kind is desperately wicked. And they say, "Well Jesus was the only perfect man." Listen, come on now, He wasn't just a man like you and I are, see? He, though casting aside this [2] form which came down here, [Draws arrow from 2 to 5] to be tempted, knowing all things could not be tempted. So therefore the secret of overcoming is knowledge. And that's why the Devil doesn't want you and me to know that we are literally sons of Almighty God and waiting for this glory here [4bp] that Jesus said he [the literal sons] missed. That Bro. Branham saw beyond the curtain of time and he said, I'll never be the same again.

16 And listen, his other visions meant nothing along side of this, the third pull didn't mean it, nothing meant what he saw beyond there because he saw the people glorified with God. Saw them in a theophonic form. Now Jesus laid it aside and when He came down here [5] into death, He picked it up again [5rb] because the body lay here mouldering in the grave, it didn't moulder I beg your pardon, it could have moulded if it weren't for God stopping it; but it wasn't going to corrupt. And then He said...after He went down to Hades [5h] in this body here, [5sb] He came back with all the rest of them, [8ots] picked up His body first, [5rb] then they [8s] all went up.

Now that's the picture you're looking at and the picture you understand, and you can understand it all from here [5l] if you just want to understand it. And you don't need any great big vision. You don't need any great big revelation, all you've got to understand is the law of God--Alpha is Omega. And the God that was up here [1bh] all by Himself is now again down here [1pf] all by Himself except He's not, because every son has been brought to birth and every son is glorified and every plan at this point [8ve] is consummated.

Now, you may try to understand many things about this, I would suggest to you to forget it. I positively do because the more you're going to question the more you're going to rumble, the more you're going to be dissatisfied, you're going to wonder what it's all about. Well this [8nj] is what it's all about. And you know why I know it? Because that man was vindicated. [Points to the picture on the wall] I stood there and heard him say, "Bring me twenty-four of your worst cases." I saw him time after time say, THUS SAITH THE LORD, it never failed. Do you think I would sell this for a bunch of hogwash and Pentecost, Baptist, Methodist, Trinitarian stuff? Now I'll die first and by the grace of God I will, and it's going to be worth it.

17 So here's [8nj] our picture what we're looking at. It's simple as ABC because that's what it ends up at. [8nj] Every child, everyone that was in Christ Jesus, speaking in terms of Son-ship because He is the older brother. Now let's look we find in the book of Hebrews, the 2nd chapter. I've read it time after time. And it says here.

(9) But we see Jesus, who was made a little lower than the angels for the suffering of death, that he by the grace of God should taste death for you and me. (Tempted in all things like as you and I.)

(10) For it became him, for whom are all things, and by whom are all things. (Now who is that?)

That's God, G-O-D. Call Him Father, call Him what you want. You call Him by the role. The role would be Father.) by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

All right, now what's he talking about? He's talking about sons who have a captain. Who is this captain? He is the Son of God, the Only-Begotten Son of God. He is a Son in which, a way that no other sons are sons. No other son is Heb 1:3.

(3) Who being the (effulgence, out-ricing,) of his glory, and the express image of his person,

18 You and I aren't that. Only to a very minor degree, where we're living epistles read and known of all men if we walk in the Spirit as we live in the Spirit. We haven't got a prayer to be like the captain because we bypassed this form here. [4bp] The form that would be intrinsically spirit, but it's not, ours isn't. No, Adam fell, the image of God was broken. See? There's a difference, a big difference. Now;

(11) For both he that sanctifieth and they who are sanctified (That's the bigger brother and these are the lesser brothers.) and for this cause he (Jesus, the great brother.) is not ashamed to call us brethren.

And God's not ashamed to call us sons. Listen, it wouldn't do Him any good if He was ashamed. You and I got kids, doesn't do us a bit of good if we're ashamed--they're still our kids. "Well I'll disown them." Oh you stupid jerk. You're crazier than...well Nicodemus wasn't crazy, he said, "Can a man go in his mother's womb a second time?" Can you go back...children go back to your womb woman? Back to regenerative organs you men? Can the child become a sperm and an egg again? Hogwash! Disown, Pbsst. Like to chop their heads off sometimes, get rid of them maybe, boot them around a bit. You'll never get rid of them. What's done is done, cannot be undone. Oh they say, "Yes it can be. I can tie a knot into a string, a string into a knot then pull it out--it's undone." Uh-uh, never the original action, never. God Himself didn't do it--He made an atonement. So let's understand the truth.

(12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

(13) And again, I'll put my trust in him, and Behold I and the children which God hath given me.

And He's...look it, He's talking from the human viewpoint down here [8ve] now with all of these, [8oc] and He said, "Look, I came down even to the extent of putting My trust as a human being." And He said, "So do my brothers." Absolutely identified.

19 Now, we won't worry about Logos today because I'm not going to go into that. If I wanted to talk about Logos, which I could to a degree, simply say, you take the word Logos back to the original root in the Greek and you find that God got His act together and begin moving. Now what was the act of God? To have a family. So He got His act going, and one day the act ends and we're just about there; and we're just about there to the extent that Bro. Branham said, "We're before the White Throne right now," and Peter said, "What manner of men we ought to be," knowing that the day after tomorrow, bar a couple of seconds, we'll be right there at the White Throne and a New Jerusalem.

The dissolution of the heavens and the earth and God recreating. Just like He does you and me. God wastes nothing, that's why He picked up the fragments of thirteen baskets. Laodicean church

ought to learn one thing about being more circumspect with retaining goods, and holding goods and things. One of these days the many things we throw, we would to God we had them. We're not very smart little children, we're not very smart. In fact we're ultra stupid for all that we know.

20 Now, we'll leave it right there. Let me go back and just read what Bro. Branham said when he talked about this beginning up there concerning Melchisedec.

[64] Now God at this stage of His creation later formed into flesh Jesus.

In other words He formed Himself in it. Remember the word made, the word made is become. "The Word was made flesh," is not so, "The Word became." Everything is a becoming, and that is the thing you've got to watch. God becoming, God becoming--not three Gods, simply God becoming. God changing His mask according to His role, which is according to His purpose.

[64] ...From what? From the great beginning or the begetting Spirit, then came down to be Word, bringing Itself out. The Word doesn't yet make Itself, it's just spoken out,

Now what does he mean, "The Word doesn't make itself Word yet, it's just spoken out?" In other words, it has to be spoken then something will begin to mature, you could say that too. It hadn't become flesh yet either, either one.

[64] ...En morphe, later He (it) becomes flesh,

21 So in other words, I look what Bro. Branham said, and he said, "All right," he said, "The Name was put on the Lamb's Book of Life." In other words, Jesus Himself, that portion right there, [5] all of Lamb life, distinctly was a segment of life itself from Almighty God. And every one of us was noted in there. Then you see the Name was put on there, then the Word was given, spoken out, which was designated, absolutely designated and brings them out in their time.

I guess I better get the other mike up here because I'm going to have more problems unless I get the...but we'll work on this morning. [Bro. Vayle's lapel mike falls off]

Now, bringing those all out in their own proper order, in their own proper time, which is really a manifestation of Almighty God. That's why we're actually called His body, we're called the members of His body, which makes it very, very, true. Then it says;

[65] When Abraham met Him, Met who? God. He was Melchisedec. He unfolds here Now listen. He unfolds here what all the attributes will do in the final end, every son of Abraham. Every son of faith Now they are the same thing, same person. will absolutely do the same thing. But I want you to watch how we have to come.

[67] Now, we see the attributes, or sons of His spirit, have not yet entered the Word form body, They miss it. the theophany. This body which is subject to the Word and earnest, That's the Holy Ghost. waiting for the earnest change.

[68] Now, the difference between Him and you as a son...Now he's not talking about God. Now he's talking about the beginning up there [1b] with Jesus. See, He was at the beginning the Word, an En morphe body. [2] He came and lived in that person of Melchisedec.[3] The same One came on down, [5]God Himself. We never heard any more of Melchisedec, because He became Jesus Christ. and so on right down the line.

22 Now, I'm going to leave that there, and I want to go back where we left off at page fifteen and in page fifteen Bro. Branham has talked to us about the flesh being tempted by sin. In other words we came into a body of flesh to be tempted by sin and he informs us that the baptism with the Holy Ghost is then given that we might live with the body not subject to sin but to the Word of God. And we're reading on page fourteen there...page fifteen I guess it is, yes, and paragraph seventy and he said there that bypassing this form, [2] theophonic form, [3] ""Which could appear and disappear; then became flesh," [5] and so on. And then he said here;

[70] ...But look, when this body receives the Spirit of God, the Immortal Life inside of you, it throws this body in subjection to God.

Now why did he say that? We'll explain that to you on the grounds as this--you are already a part of God. Right, we're a part of God already, each one of us: and so being a part of God, there, [1a] that part, could not sin. See? Couldn't do it. And then encased in the body, there's no way it could sin. So what actually sinned? The flesh [6]sinned, by opening the door to the senses wherein the life then took an inferior position to the superior position which was bad. In other words, bondage to sin, what the Scripture says. So therefore the superior was in bondage to the inferior. We were slaves sold under sin. But this here [1a] itself would never sin and in the theophonic form [4bp] would not sin, so therefore God sent the Holy Ghost which our body's are temple, touching every single cell, looking toward immortality. That's what we're looking at and that's why he says in here, "The Immortal Life inside of you."

23 The immortal life, this body then was not quickened by the life that came here [6] and is encased in this flesh. It in itself could not do it. See? It couldn't do it. But the quickening by the Holy Ghost falling upon, and making us temples of the Holy Ghost, quickens us to the extent that every body, and I mean the atoms in the body, that has been touch by the Holy Ghost, will become immortal--and we're not talking about an anointing.

Now, speaking of the body being subject to God.

[71] "He that's born of God doth not commit sin; he cannot sin." And that's absolutely true. You wouldn't get one of those sinning. "There's therefore now no condemnation to them that are in Christ Jesus; they walk not after the flesh, but after the Spirit." See. There you are! See, your body is subject. Now we've got to believe it...To the Spirit. It is no more subject to the things of the world; they're dead. The world, the flesh and the devil. They are dead; your sins are buried in baptism; and you are a new creation in Christ. Your body becoming subject to the Spirit, And notice. try to live a right kind of life.

Now, the way he spoke in the first place, like he says here.

[71] ...See, that throws your body subject. You don't have to say, "Oh if I could just quit drinking, if I could just so and so." Just get in Christ; it's all gone! See? Because your body is subject to the Spirit.

24 Now that sounds as Bro. Branham is saying, "Well the minute you're born again, hallelujah. I'm just like I'm a theophany." Hogwash, you are! He knew that and I knew that. How come he said, "You backslide a thousand times a day?" How come he said, "There's no perfection this side of the resurrection?"

Now let's read what the book of Colossians says, and then I'll read...now that's what he said in this little last sentence.

[71] And your body becoming subject to the Spirit, and try to live a right kind of life. And that's what he said.

So therefore he wasn't saying what it sounded like he was saying. Colossians the 3rd chapter, 3:8-14, so let's read it.

(8) But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

(9) Lie not one to another, seeing that ye have put off the old man with his deeds;

(10) And have put on the new man, which is renewed in knowledge after the image of Him that created him:

25 The image is a spiritual image. An image that comes from the Word. And it says now you put off the one and you accede to the other. In other words, it's like the old Indian told Bro. Branham, he said,

"Since I've been born again I've got two dogs inside of me fighting."

He said, "Well," he said, "What are they like?"

"Well," he said, "one's black and one's white."

"Well," he said, "Tell me chief, which dog wins?"

"The one I feed the most."

The old boy knew that more than any theologian knew it. So the theologians are barbarians but I guess the Indians aren't. That's a good one, should be put on the record. Strictly congressional or theological. Put on the new man. See?

(11) Where is hasn't got a thing to do with Greek or Jew, circumcision or uncircumcision, Barbarians, Scythian, bond, free: but Christ is all, and in all.

(12) Therefore put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness (and so on--humility.)

So that's what you're looking at. Now, continuing Bro. Branham says,

[73] ...And when you become subject to that Spirit,

26 Now subject to the Spirit, isn't just being born again. That's the first part of it. The next part is knowing what the Word has to say about everything you're dealing with and then going the way of the Word to the very best of your ability. And that's what's going to bring us into the place we're talking about because we're written epistles read and known of all men. And the question is, who's doing the writing? What writing are we subscribing to? Subscribing to the Word of God or something outside of the Word of God? Well we don't want anything outside the Word of God.

Now, up here in verse 72, I missed.

[72] Like you woman claiming you've got the Holy Ghost and going out here and wearing shorts and things, how could you do it? How could the Spirit of God in you ever let you do such a thing as that? It can't be so Certainly it can't be! He's not a filthy spirit; He's a holy Spirit.

Now, that's a very good statement. The Bible said that Jesus Christ was tempted in all points like as you and I are, yet as without sin. Now we've got this filthy play called the Temptation of Christ which is run by a Jew and an apostate Italian, I suppose, Scorcese; written by a God knows what kind of a Greek. I have no respect for any of them and the Jews will pay the price because one day America will turn on the Jew and this is part of it. Now let's understand, I'm not a Jew baiter, at least I hope I'm not, but neither am I fool...I'm not a fool either.

27 Now, The Temptation of Christ puts Christ on the cross hallucinating with drugs, having intercourse with Mary Magdalene, I guess it is. Now, being tempted in all points, like as we are, is not Jesus Christ having any attention, or affection, or *proclivity, toward sin. It is simply every male and every female has reproductive organs that cry for relief; and don't think for one minute that Jesus Christ Himself did not have full reproductive organs that absolutely understood from within Him what their uses were, what the use was--but He did not look for it: He did not want it. [*Proclivity - inclination, propensity, proneness]

Now this is how we're looking at men and woman today. A woman who dresses wrong and dresses in such a way to bring any man to a position of lust, does not need to be in a born again child of God, because he can look at it and then pass right by it, or he can turn his head because even though it is there and he knows it's there, and he knows that he's born to the end of intercourse in ninety percent of the cases because ninety nine percent are absolutely not eunuchs--they marry or they have intercourse anyway. It doesn't mean that he says, "I want that woman," to have sex with her. That's exactly true.

You will not shuck the fact that you're a male and a female. But you better learn young in life, and as you get older in life there is no need to be tempted by the fact that it is there and she's a female and you're a male, and vice a versa, because the Spirit of God does not allow it and therefore does not allow women to have short skirts and raunchy clothes and dress in such a way as to entice men, and men to go out and entice women. Don't tell me you're born again.

28 Now that's the picture. Now you could have been that type of a person, even a homosexual. Paul said, "Such were some of you." But he said, "Now you're washed, now you're clean." If you're washed, now you're clean, you will not cease being a male and a female. That's why Bro. Branham said, "Men don't kiss women, and men don't even kiss each other." Now as I understand there's a place where there can be a real affection but you better keep it there.

All right, he said,

[72] ...He's not a filthy spirit; He's a Holy Spirit.

And believe me, the Holy Spirit can look upon anything, and not give any perverted advice. He'll take you right away from it. Now it says.

[73] ...When you become subject to that Spirit, Of course that's by the baptism with the Holy Ghost. it throws your whole being subject to that Spirit.

29 Now, the Holy Spirit comes upon us and makes us temple which absolutely deals with

immortality because we're immortal; remember the inside is immortal. The second death is for those who do not have the seed of God because there's only one kind of eternal life and you've already got it. You are being brought back to your Father. See? So all right, now, the baptism with the Holy Ghost is to give us power over the flesh but at the same time it unites us back to God and makes us one. In other words, it confirms our sonship because it's because you are sons, God gives you the Holy Ghost; and the only way you can know you've got the Holy Ghost is that you can respond to the Word of God for your hour--and that falls flat on every Trinitarian, and every Pentecostal, and I care less, because that's the Bible. That's the Bible. Whether you want to believe it or not. It's right there in John fourteen and every other passage of John. "We become subject to that Spirit," he said.

Okay, let's go to Galatians the 5th chapter, and we'll start down, where? Well we'll take a look at verse 25 and 6 and then just read on.

(25) If we live in the Spirit, let us also walk in the Spirit.

(26) Let us not be desirous of vain glory, provoking one another, envying one another. (But let us be desirous of the true glory, to be like Christ.)

[Galatians 6]

(2) Bear ye one another's burdens, and so fulfil the law of Christ.

30 Now I could stop right here and preach an entire sermon on Melchisedec, of who He really is but I'm not going to. I'm going to take it out of my mind and get back to it another time.

(3) For if a man think himself to be something, when he is nothing, he deceiveth himself.

(4) Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

(5) For every man shall bear his own burden.

In other words, if you're going to bear your own burden and do something about it and you get there, you'll have a full reward and God will say, "This is a good servant, come on in." Not, He's going to bring you in because you're a good servant but He's going to say, "Well done good and faithful servant enter thou into the joy in thy Lord." As Paul said, and the Word of God warns it, "Let no man steal thy crown, let no man take your place."

(6) Let him that is taught in the word communicate unto him that teacheth in all good things. (That's just a giving of material things.)

(7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

31 Isn't this strange, people would dearly love at this time to have what? What? Did oats double it's price or something like that? Oh my, I wish my wheat would turn into oats? Well that ain't going to happen. I don't care if it goes up ten times the price. Why you know it's been a good year for soy beans, sure wish my corn would grow into soy beans. I've got news for you honey, you're just crazier than a bed bug. And I'm insulting the bed bug. I'm insulting it because your corn will not turn into soybeans. Then how in the world are you going to reap anything but you sow? You know something, everybody ought to start doing something, just doing something, that's in the Word of

God and let God bless it. But most Christians are simply puddle headed and think there's a sort of across the board life, that we sort of, you know, look around like a bunch of kids looking up, you know, "huh." Kind of goofies, you know. That's not the Word of God.

Start literally doing something. I've been asking you, coaxing you, everything but hitting you with a four by four in certain areas. Please do something. See, you won't listen. And you call yourself born again Christians sitting there. What is the matter with you, brother/sister? You can't be that way. Come on, it's too late in the day. I'm too old to fool, I haven't got much time left. I'm telling you it works. You positively reap what you sow, and if you don't sow, you don't reap. Now the world wants to sow and not reap. So you've got every type of birth control, abortion, everything else. That's all they do want to sow, is filth, and sex is not filthy it's only how you make it. God never made anything filthy. Don't blame God for anything, and don't even blame Adam. God doesn't fuss at us for Adam's sin. He made a way to cover everything. He fusses because you and I don't take advantage. That's the whole problem.

(7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

32 Now people say, "Heh, I sure hope I don't have to reap this." You certainly will. So be careful what you're doing. Go out there and play around in the world, get burned and say, "Well now Lord, take away the burn." He may never take away your burn, you may die. I knew a poor woman down in Florida. Now she was a kind of a gas bag but, you know, I liked her, to a degree. But you know, she married a man, she shouldn't have married him, and he was syphilitic so she got syphilis and her arm went like this. God spared her life but she died that way. You be careful who you marry and what's going on.

You know what, you look it, what you reap you're going to sow. You say, "Well I don't always see it that way." You wait till judgement day, you'll find you did. I'm going to find I do. Look brother/sister, I don't kid myself at all. I don't kid you and I don't kid me, when I know I'm doing the right thing my nerves and everything are right at rest, everything is great. When I'm in this Word I've got no problem at all having been with the Lord day by day thinking, meditating, watching what He's saying. I don't have a bit of problem, I don't have to worry here at all. I've taught you right; you've been taught right. Pull the Word out, believe for something--never fails. What you sow you reap. You can't change the things of God

33 Now listen.

(8) For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

In other words, He's telling you, this that's given to you and me, it's to immortalize. Not just our bodies but our entire lives. Not a wasted moment, not a wasted Word. Not that you can't have fun and be merry. Look, my heavens, the Old Testament, under the law, looking to the Blood; look what it did. They danced and they had a great time. The Psalmists, they strummed on their guitars and their harps, or harps I guess is what they had. And they danced in the Spirit. I'm not against dancing and singing. Just make sure it's not in the flesh, that's all. I'm not against those things. You might think I am because I'm stiff--I'm not so stiff and starchy as you think I am. You know I'm not. I'm not a stiff and starchy person. Crazier than a hoot owl at times but not stiff and starchy. Look, it tells you how you can do it.

34 Now it says.

(9) Let us not be weary in well doing: for in due season we shall reap, if we faint not.

That's covered in the book of Romans the 5th chapter. If you look to God you begin sowing in faith, looking in faith, and it takes patience and character is moulded, and you come out a deeper, greater child of God in the love of God. Don't be weary, you're going to faint. You're going to reap anyway. Now;

(10) As we have therefore opportunity, let us do good unto all people, especially unto them who are of the household of faith.

You know if you looked around and said, "What can I do for my brother/sister?" Now look you don't do for them what they can do for themselves. Oh no, when they can do for themselves and want to sit around and pick their noses you give them a swift kick in the you know where. You know, verbally spiritually speaking. Listen, this is no place, "Well you know your church has got several thousand dollars in a benevolent fund. Well I'll just sit down and, you know." Well you're going to find yourself getting, what do they call, catatonic before we're going to give you anything. Oh we do get sore and relent, don't worry. Come on, that's not the Bible.

35 I like Bro. Joe's attitude, he told me what he did with his boy, sitting around picking his nose. He said, "Look, get out as though you're looking for a job." Right? He finally got him a job. I'm a hundred percent for you son and don't ever think I'm not. It's my kind of a man. You might think Joe's happy little boy and he is, nice and sweet and kind, but that's the Spirit of God, brother/sister. You say, "That's not the spirit of God." I challenge you. That is the Spirit of God because the Bible says, "Man will work and sweat." That's what's wrong with this world, there's no sweat anymore, except they sweat when they get caught. Like Bulskey and the stock market, arbitrator, swindler--that's when people sweat. Wrong kind of sweat honey, wrong kind of sweat. Like this kind of preaching? Pretty raunchy, ain't it? A ha, ha,--you never know what's going to come from up here, do you? Stick around.

And Paul said, "Look what a large, with a great lettering," he said, "big, big print," he said, "you'll know it's my writing I wrote you this letter. What a man sows." So Bro. Branham said, "All right, sow in the Spirit."

36 Now listen, 73 and I'm going to quit.

[73] Then when you become subject to that Spirit, it throws your whole being subject to that Spirit. Now watch. And that Spirit is nothing in the world but this Seed Word, Now he says; made manifest, or quickened, I want you to rub out made manifest because the little word or does not mean either, or, or. It simply means that he gave the wrong word so let me read it right. And that Spirit is nothing in the world but this Seed Word, quickened (Hallelujah!), made alive. And when the Bible said, "Don't do this," that body quickly turns to it; there's no question.

Now, what does he mean? Let me tell you what I've written down, what I think he means, if I can find it. Okay, paragraph seventy-three. "And that Spirit is nothing in the world but this Seed Word quickened, made alive." Now as we read the next statement it appears to me that if we compare, or place Seed Word with Bro. Branham speaking of the rebirth--baptism with the Holy Ghost--and saying, "You have just heard from your theophany." What's your theophany? Couldn't sin if you tried. Can't be tempted. Huh? Come on, come on, that's all you know about it. You just heard from your theophany, we can consider that he is telling us that; when the Holy Spirit baptism or token

comes, it makes our bodies like unto Word bodies that can't be tempted to fall because the seed that is in our bodies is the source of our original existence and is the same seed that would have had a spirit body. Huh? And so therefore, with the Spirit upon our bodies, and our bodies under control to the Spirit, we are quickened to the full will of God, even amidst temptation, and in a body that can be tempted.

37 So look it, he said, "Heh, when you're born again you've heard from this. [4bp] I'm tired of this; [6] sickness, sin and all this junk down here. I want to be a real servant of God." And the Holy Spirit says, "Yes, I want you to know that I've come to replace that," [4bp] because this is entirely spirit. Come on--spirit bodies, entirely spirit. "Now I'm down here [6] with you, not a theophonic form yet, but you listen to me and you will be a complete overcomer." The same word goes to the Bride. When Bro. Branham said, The Bride will have the Word and know what to do with it or she'll keep her mouth shut and wait for the time. We must learn as the prophet that we can live in overcoming victory.

And he said;

[73] ...When the Holy Spirit says, "Don't do this," the body turns quickly to it; there is no question. What is it? It's the earnest of the resurrection. Now watch what he's saying.

38 This spirit of immortality to make you immortal, the spirit of the Resurrection means this: this body here [4bp] comes down and picks up what's disintegrated, [6] and you're now perfectly perfect. Now, Jesus Christ went through the same thing. You and I go through the same thing. He laid aside that body, [2] came down [5] and was tempted, the Holy Ghost came upon him, he went out and took on terrible temptation, testing, didn't succumb at all, a perfect human being in every way, the form indicated he was. The Man inside wasn't, He was the Lord from Heaven.

[73] ...Now what is it? It's the earnest of the resurrection. This body will be raised up again, because it's already started.

What is started? You and me being subject to the Word of God by the Holy Ghost proves we're going to rise in the Resurrection. Why? Because the body now subject will be subject then.

You say, "Well now, just a minute Bro. Vayle. There's such thing, you know, out there in the world that you talk about those two vines and the false anointed, they're truly anointed but they're false to the Word of God, they perform all this."

39 Don't you understand that's exactly true but they're off the Word. You can have every single thing this Word produces, that's right, but you better watch how and where you get it because the sinner's going to have a resurrected body, and he's going to burn in it. The sinner can be healed, he can show everything. The sinner can show love, absolutely show love, love, love, love, love my God, until it's coming out of his ears and you think this guys got to be born again, and give him one word about that and he'll spit right in your face and cut your throat. There's old Cain again. You say what you want. Say, "Bro. Vayle, you're just a mean man." I thank you, I receive that as a compliment. That's right.

[73] ...It was once subject to sin, and mire, and corruption, but now it's got the earnest; it's turned heavenly. Right--in heavenly places. Now, that's the earnest that you're going in the rapture. It's the earnest.

Now just a minute. He said, It's the earnest you're going in the rapture. And that's true as an individual. But what about the fact that the Token came. [Points to the picture on the wall] Now

that's for the Bride. Now, the Token absolutely proves the headship, the Holy Ghost Himself taking over the church in this last hour because It took him over and He becomes the firstfruit. Then what about taking you and me over? What about now the proof, of the true baptism? [Points to the picture again] Heh, the Resurrection is around the door and the Rapture is right here if you want to make it.

We'll quit right here. We'll start again next Saturday night, I've got just the right place I think here to go ahead and make a, what you call a re-cap. Shall we just rise at this time then? And don't forget there's lunch out there, you want to have lunch with us, we're always happy to have you.

40 Our gracious Heavenly Father we thank You in the Name of the Lord Jesus Christ for Your love, mercy, and grace. The time of fellowship we have around the Word Lord and we're very grateful that, though we don't know many things, we can know some things Lord, and we know the things we're supposed to know and we're glad we can see these things laid out before us Lord, and we believe they're a hundred percent right. We don't try to correlate them with the world, we don't try to correlate them with the theologians and anybody else Father, we just try to correlate it with Your Word by the word of the prophet. And it's wonderful how it just lines up to us. Maybe not to somebody else, but Father, we cannot thank you enough. This is where our joy is, this is where our life is, this is where it all is, and we praise You for it.

We praise you Lord for these lovely people that are here with us this morning, to sit around the ministry of the Word, O God, I pray that in Jesus' Christ Name there won't be one of us miss anything that's for us in this hour, Lord, but each and every one of us will come in that great day and shine, Lord, in Your glory, even as there's a lesser glory to shine in now, it's getting more and more and more, one day unto the perfection even as the perfect Word has been given today, we know that's right at hand. Father, we thank You for it.

And Lord, now we know that the Devil would try to take it from us but You said, "You gave us the Holy Ghost so he couldn't take it from us." And we're praying now to the Holy Spirit within us--Holy Spirit within us seal this to our minds in such a way that it cannot ever leave us and under no temptation can it possibly go because greater are you that's in us than anything that's by ourselves or out there in the world. We give you praise, we give You honour and glory. In the Name of Jesus Christ our Heavenly Father. Amen and amen.

'Take the Name of Jesus with You.'